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Religious Communications.

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COMMUNION WITH GOD.

THE religion of some consists merely in a profession, or a few external forms of worship. With them, every thing beyond this, is enthusiasm, to which none pretend, but those who have either strong passions, or a weak intellect. This formal religion, however, must be considered modern christianity; or at least, not the religion of the apostles and primitive christians, and holy men of former days. Though I should be condemned as an enthusiast, or reproached for weakness of intellect, I am willing to advocate the opinion, that religion has its principal seat in the heart; that it consists in devout exercises of the mind; and that without these, a profession and all the forms of religion, are a shadow without the substance. Those who know nothing of devout exercises by experience, find nothing of them in the Bible; because, believing such exercises visionary, they suppose that those passages which contain

them, have a different meaning, or that such exercises were confined to a certain class of people at some former period of the world.

The scriptures speak of saints having communion with God.* This phrase conveys the idea of some devout exercises of the mind, which cannot easily be described. The term "communion" sometimes signifies familiar conversation. In this sense it is frequently used in the scriptures. "And Samuel communed with Saul upon the top of the house." 1 Sam. ix. 25. "While they (the two disciples going to Emmaus) communed together, Jesus drew near and went with them." Luke xxvi. 15. "Felix sent for Paul the oftener, and communed with him." Acts xxiv. 26. In these places and in several others,† it signifies conversation; because what was spoken was before private, or in the possession of one only; but after it was communicated, it be-

* "Our fellowship is with the Father and with his Son Jesus Christ." 1 John i. 3. "The communion of the Holy Ghost be with you all." 2 Cor. xiii. 14. The word here rendered fellowship, is generally rendered, communion.

† See Exodus xxv. 22. 1 Sam. xviii. 22. 1 Sam. xix. 3—4. Job. iv. 1, 2. Ps. lxiv. 5. Gen. xxiii. 8. Gen. xlii. 44. Judges ix. 1. 1 Kings x. 2. Zech. i. 14. Gen. xviii. 33. Exod. xxxi. 18.

came common to the speaker and hearer.

Communion signifies also partnership, joint-interest, or fellowship.* “The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?” 1 Cor. x. 16. “What communion hath light with darkness?” 2 Cor. vi. 14. Christians are said to be partakers of the Holy Ghost. Heb. vi. 4. And to have the communion of the Holy Ghost. 1 Cor. xiii. 14.; because, that divine agent dwells in them; and as it were belongs to them; not to any one, but to all of them in common. Hence the term commune is used in two senses in the scriptures—the primary meaning, is to possess in common with others; the secondary, to converse familiarly. In the primary sense, Christians always have communion with God; because they always have a share in the blessings of grace, and in all the promises relating to the kingdom of glory; they are always the heirs of God and the joint heirs of Jesus Christ. Rom. viii. 17.

In the secondary sense, in which to commune signifies to converse, there are special occasions, when the pious man is admitted, as it were, nearer to God, into his presence, and enjoys seasons of comfort and delight, which he does not enjoy at all times, and which some christians seldom, if ever enjoy.

In several places in the scripture, God is said to have communed with men. “And there will I meet thee, and will commune with thee from above the mercy seat,—

from between the cherubims, which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.” Exod. xxv. 22. “The Lord went his way as soon as he had left communing with Abraham.” Gen. xviii. 33. “The Lord gave Moses, when he had made an end of communing with him, two tables of stone.” Exod. xxxi. 18. It is to be presumed that in these instances, no form of God was seen, but only a voice was heard; † or ideas impressed on the mind without the medium of a voice. It would not be too much to say, that God now condescends to commune with his people; if not by an audible voice, at least by something equivalent to it. He speaks to them in his word, in his Providence, and by the agency of the Holy Spirit; and they commune with him by prayer and thanksgiving.

The scriptures are the word of God. They contain his will respecting us; and when we read them we ought to consider that God is speaking to us; whether it be by commanding us what to do, or affording comfort by the promises of the gospel. To read the scriptures in a careless manner, is not communing with God; for altho’ he speaks, we do not pay attention. But when they are read with seriousness, and in all respects as they ought to be, God communes with us. If he commands, we are ready to obey; we feel as if God had spoken, and we reverence his authority. The sensations felt on such occasions as these, cannot easily be described, but they are distinctly perceived by the pious man. When we feel them, we re-

* In the Greek there are three words rendered commune or communion: *μετοχος*, signifying, a partner, used in 2 Cor. vi. 14; *ομιλειω*, to converse, used in Luke xxiv. 15; and *κοινωνια*, signifying in common, used generally for communion and fellowship. 1 John, i. 3.

† In the case of Abraham, he who spake as Jehovah appeared in the form of a man, as did the angels who accompanied him. How this passage is to be explained is not for me to say.

joy in the government of God ; we are satisfied that his yoke is easy and his burden is light ; we feel a happiness with which none can be acquainted, but those who enjoy communion with God.

When he speaks to us in the promises of the gospel, these delightful sensations are greatly increased. What may we suppose were the feelings of the holy apostle, when afflicted with the thorn in the flesh, the messenger of Satan to buffet him ; when he earnestly desired deliverance, and besought the Lord thrice, that the evil might be removed ; and when God said, for his support and encouragement, My grace is sufficient for you ? What holy resignation took possession of his mind ! what comfort and consolation he experienced ! how triumphantly was he raised above the affliction he endured, when he exclaimed, " Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest on me : Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake ; for when I am weak, then am I strong ?" 2 Cor. xii. 9, 10. Happy man ! God was pleased to commune with him from off the mercy seat ; he was pleased to bring down, as it were, heaven itself to his soul ! We cannot describe, but we may in some degree at least, conceive what was implied in his communing with God.— These sensations were not peculiar to this apostle, nor to the primitive christians ; for they are experienced in a greater or less degree by every pious man. The Lord has ever supported his people in their afflictions, by his precious promises. Relying on these, they have walked through fire and through water with perfect composure of mind. When dangers rose before them ; when their fears increased ; when despair was ready to take possession of their

minds, the Lord has been pleased to send some cheering promise to their souls ; he has spoken to them by his holy word ; he has removed their fears ; he has enlivened them with hope ; and caused them to triumph in the midst of afflictions. This has been done by communion with God.

The Lord speaks to his people by the preaching of the gospel. Many of them, like Asaph, by going into the sanctuary have been instructed, comforted and supported ; and have found, that it has been good for them that they have been there. And many an anxious trembling sinner, almost despairing of the mercy of God, has found in his house some precious promise ; has heard the language of his grace, saying, Be of good cheer, thy sins are forgiven thee ; and for the first time has enjoyed communion with God. Such exercises as these, the world never have ; and such language as this, they cannot understand ; but both are familiar to every pious humble soul who esteems it his happiness, as did one of the ancient patriarchs, to walk with God.

The Lord speaks to his people by his Providence. Much might with profit be said on this part of the subject ; but as brevity must be studied in these remarks, one illustration must answer. When the servant of Abraham went to obtain a wife for his master's son, he prayed that God by his providence would direct him in that important and difficult business. " Behold," said he in his prayer, " I stand here by the well of water ; and the daughters of the men of the city come out to draw water ; and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink, and she shall say, Drink and I will give thy camels drink also, let the same be she, that thou hast appointed for thy servant Isaac." God answered his re-

quest; and, by his providence, informed him of the woman who was to be the wife of his master's son. The servant was so impressed with the goodness of God, that he bowed down his head and worshipped, and blessed the God of Abraham; and the father and the brother of the damsel were sensible that the thing proceeded from the Lord. Perhaps it may be said, that this is an extraordinary case, peculiar to the Patriarchal dispensation. But let it be remembered that God is the same, and his people are often in a similar situation. They are often in doubt which way to walk. Like Abraham's servant they pray for direction; like him they observe every providential circumstance, with a desire to know the will of God; and like him they are led in the right way; being satisfied that his hand has directed them. In such cases as these, providences may be considered as the voice of God, which the pious man hears with joy, regards with reverence, and obeys with sincerity of heart. The same pleasing sensations are experienced, as when God communes with his saints by the promises of the gospel.

God speaks to his people by the Holy Spirit. Though this divine agent may be employed in the several cases before mentioned, as no doubt he is, yet sometimes he makes impressions on the mind without the medium of the scriptures or the preaching of the gospel. Christ says, "that when the Spirit of truth is come, he shall guide you into all truth; teach you all things; bring all things to your remembrance; whatsoever he shall hear, that shall he speak; and he shall take of the things of mine and shew them unto you." In what manner the holy Spirit operates on the minds of believers it is as impossible to determine, as the manner in which the mind operates on the body. Though both

are equally mysterious, all admit the truth of the latter, and every pious person the truth of the former. The Holy Spirit is said to assist believers in their prayers; to lead them in the way they should go, and to speak to them; that is, to commune with them. A person of no religion may pray at one time as well as at another; because he always depends on his own talents, which are at all times the same; but a child of God, when he has no divine assistance, prays in a formal manner, without having his heart engaged in the delightful exercise, and without any comfort to his own mind. But when the Holy Spirit assists him, he has an uncommon freedom in speaking; the desires arise from his heart; his language flows without any exertion on his part; he appears to himself to be addressing a present Deity; he feels sensible of his own wants and sinfulness; he has an earnestness in prayer peculiar to such seasons; he feels lost to all surrounding objects; and he can almost say with an apostle, "Whether in the body or out of the body, I cannot tell."—These sensations are accompanied with delightful views of the character of God, of the Mediator, and the way of salvation by him; of the holiness of the divine law; and with abasing views of himself for his numberless transgressions and the exceeding sinfulness of his own heart. All the communications of the Spirit, and all assistance afforded by him on any occasion, may be considered as communion with God. All christians receive a degree of his communication and assistance, but not an equal degree; nor does the same christian enjoy an equal share at all times.

In prayer God communes with his children, and they commune with him. They address him as a friend, a tried friend, a constant and faithful friend, with boldness, but

with reverence. They come to him as children to a father; they make known their wants; they pour their sorrows, as it were into his bosom; they tell him all their troubles; and ask for such things as they need. They enjoy indeed communion with God and experience all those delightful sensations which are connected with it; which the people of the world never feel, and which, when described, they cannot understand.

(To be continued.)

Messrs Editors,

If you think it proper to publish the following, you have my leave to insert it in the Magazine.

Yours with much respect,
J. C.

IMPRESSIONS.

SINCE the gift of inspiration has ceased to be afforded to the christian church, the written word of God has been the only infallible standard of *practice* as well as of faith. No writings of uninspired men, nor any deductions of human reason, should be allowed to come in competition with the Bible.—Nor should any dreams, visions, or impulses, however extraordinary, or seemingly derived from the Spirit of God, be suffered to direct our conduct, when they contradict the plain dictates of that sacred volume.

In many instances, however, good men, it is believed, have, in deciding on questions relative to their duty, been greatly assisted by certain secret but powerful impressions made on their minds. The precepts of the written word, though perfect, are, nevertheless, *general*; and in the application of them to the endless variety of cases which come before us, we are often at a loss. Here no little skill in spiritual things is necessary. On this account, as well as on others, it is important that the gospel should be *preached*,

even to those who have long been favoured with the written word. For the same reason, peculiar *impressions* made on the minds of pious men, are, in many cases, apparently needful to give them satisfaction as it respects the course which they ought to pursue. And when such impressions dictate nothing contrary to the word of God, they may, without doubt, be safely followed. Many a gospel minister, it is apprehended, has in this way been directed in his choice of subjects for particular occasions. He had, perhaps, thought of a text which seemed appropriate, and in the discussion of it had laboured hard for several days. But this text, as the event showed, was not the most suitable for the occasion. And just before the time of service commenced, another text apparently quite unadapted to the circumstances of the people whom he was about to address, has fallen on his mind with too much weight to be dislodged. It has, besides, been opened to his mind with an unusual light and glory, and, in a short time, has furnished him with materials for an excellent sermon. And, to his surprise and joy, he has afterwards found that this sermon was the means of awakening some slumbering sinner, or of enlightening, quickening, reclaiming, or comforting some of the children of God, who, at that very time, stood in peculiar need of such a discourse as he delivered.

Nor is it less true that the minds of christian ministers have, in the same way, been sometimes remarkably assisted in coming to a decision respecting the part of the Lord's vineyard in which he had determined to employ them as labourers. The truth of this remark is strikingly illustrated by the following anecdote.

When the Rev. Mr. (afterwards Dr.) Hezekiah Smith first visited Haverhill, (Mass.) he had no thought of tarrying long in any

part of New-England. But being solicited by the Committee of the West Parish in the above town to preach awhile in their meeting-house, he consented to tarry. At this time there was an unusual attention to religion in the parish, begun, it is believed, under the labours of the Rev. Francis Worcester of Hollis, a celebrated itinerant preacher. This was a situation in which Mr. Smith enjoyed much satisfaction, and in which, there is reason to believe, he was eminently useful. But as the people of that parish were generally Pedobaptists, they were desirous of settling a Pedobaptist minister. Hence, after Mr. S. had laboured among them several months, they instructed their Committee to procure preaching of a different kind.

In consequence of this measure, Mr. S. resolved to leave the place, and return to New Jersey where he had received his education, and where many of his relatives resided. His intention being known, some young people who had been hopefully converted during the revival, and who were peculiarly attached to Mr. S. came to visit him on the morning of his departure. Here a scene was exhibited exceedingly affecting. While the young people could not bear the thought of being separated from their revered and beloved teacher, they found him, though tender and affectionate, yet fixed in his determination to leave the town.

The particulars of the conversation which now took place, as near as they can be recollected by one who was present, and who felt a deep interest on the occasion, are, in substance, as follows.

Young People. Do you then, Sir, intend to leave us?

Mr. S. Yes, I expect to go away this morning.

Young People. With whom dear sir, will you leave these few sheep in the wilderness?

Mr. S. I shall leave them in the hands of the great and good Shepherd.

Young People. We have come, Sir, to request you to baptize us!

Mr. S. That I cannot do; for I expect to leave town immediately.

Young People. We believe you will return, Sir.

Mr. S. Probably I shall pass this way in three or four years; and if I do, I will certainly call and see you.

Young People. We trust, Sir, you will come back soon, and be our minister!

Mr. S. If I do, your prayers will bring me back.

Here the conversation closed; and Mr. S. after taking an affectionate leave of his young friends, set out on his way to Boston. There he tarried one night; and the next day proceeded on towards Providence, expecting, probably, to reach that place before he slept. But when he had rode 18 or 20 miles, the following passage in Isa. xxxv. 3, 4, fell with unusual weight upon his mind: "Strengthen ye the weak hands and confirm the feeble knees, say unto them that are of a fearful heart, Be strong, fear not." Stopping his horse, he sat and mused awhile, not knowing what to think of this singular occurrence. Soon, however, he resumed his journey. But after riding some distance, he was stopped again by the same passage. This second impression he found himself unable to resist; and, turning his horse, he rode back to Boston. On his arrival there he met two men sent by his friends in Haverhill to solicit his return. Their invitation, we may well suppose, was readily accepted; and the next day Mr. S. like a second Peter, returned to Haverhill, accompanied by the two men above mentioned. On his arrival, he was received by

his friends with many expressions of affection and gratitude. And, to his surprise, he found that some of them were already employed in cutting timber to build him a meeting-house! I shall only add, that the first time he preached after his return, his discourse was founded on Acts x. 29: "Therefore came I, without gainsaying, as soon as I was sent for. I ask, therefore, for what intent ye have sent for me?"

RELIGIOUS EDUCATION OF CHILDREN.

Continued from last Number.

HAVING noticed in a cursory manner the different parts of a religious education, and offered a few remarks on the method and feelings with which it ought to be conducted, I proceed to *enforce* the duty. Many are the considerations which should urge parents to "bring up their children in the nurture and admonition of the Lord;" some of these will now be mentioned.

1. The near and interesting relation which you sustain to your children. They are your offspring. This consideration alone ought to be sufficient to constrain you to attend to their spiritual welfare. What evidence do you give that you love them, if you neglect their eternal interests? You believe that it is your duty to provide for their maintenance, to afford them the advantages of schools and other seminaries of learning, and to qualify them, while under your roof, to act a part on life's stage. But if eternity is of more importance than time, if the soul is more valuable than the body, surely you are under much stronger obligations to regard their immortal concerns. Parents, is not much of

your conduct towards your children indicative of but slight solicitude for their salvation? Do you not frequently act towards them, precisely as you would, if you knew they had no souls capable of enjoying forever the happiness of heaven, or suffering forever the miseries of hell?

And let the parent remember, that if he neglect the religious instruction of his offspring, he cannot reasonably expect that others can supply the deficiency. Other persons may pray for them—may occasionally inculcate good ideas; but you are more intimately conversant with them, you have a thousand opportunities of talking with them which others have not; and you possess an influence over them, which another person may not easily acquire.

The tender connection between you and your children, the ardent affection you bear for them, and the favourable opportunities you have for conveying divine truth to their minds, ought irresistibly to impel you to the performance of your duty as parents.

2. Reflect that you have been instrumental of their entrance into life. From you they inherit that carnal mind which is enmity against God. The least that you ought to do, is to endeavour to repress that depravity, and employ your utmost exertions that they may become possessors of a nature which is divine and holy.

3. Consider the great success with which God has crowned the instructions of christian parents. Numerous instances might be mentioned apart from the Bible records. You may have read of the pious mother of Doddridge, whose delight was to instruct her son in the ways of the Lord. It is almost unnecessary to state that her son was distinguished for piety and

usefulness in the world. Cotton Mather, the father of thirteen children, was uncommonly attentive to their religious instruction; and by the grace of God, the whole number followed him even as he followed Christ. The greater part of the family of President Edwards, (a man illustrious for holiness, and diligent in performing the duty of a parent,) became decided and eminent christians. But to multiply examples of this kind is not necessary.

Perhaps your success may not be immediate; and even should your children become more indifferent, you should not yield to discouragement. It may often be said in reference to a believing parent—"He that soweth in tears shall reap in joy:" those for whom he has prayed, and to whom he has imparted religious instruction, may be converted after he may have entered into the rest of heaven. The mother of John Newton might have supposed that all her labour was lost upon her son; but he has informed us that her prayers and admonitions and lessons of piety were never entirely forgotten; and that they were among the means which God employed for his conversion.

I am acquainted with a person, who after enjoying the counsels and prayers of a religious parent, imbibed deistical sentiments. He had been spending a season, set apart for prayer and humiliation, in festivity and mirth. At night the thought forcibly struck him,—What would be the feelings of my mother, if she knew the manner in which I have passed the day? This inquiry led him to a train of serious reflections; he was induced to examine the evidences of the christian religion;

his examination resulted in a conviction of its truth; he renounced his infidelity; and by the grace of God he has become an ornament to society, and a sincere and practical christian.

But if the spirit of conversion should be withheld, still the instructions and examples of a religious parent will probably have a salutary effect on the character of his offspring; and should the best result of his labours be, their becoming good members of society, this alone would be a large recompense for his toils.

But let us suppose that he is entirely unsuccessful, that his child throws off all restraint, and becomes the more hardened under all his instructions. His sorrow will be alleviated by reflecting that he has performed his duty; he will be preserved from the dreadful consciousness of neglecting his son's salvation. It is acknowledged that God, to exhibit his sovereignty, and to convince us of the inefficacy of means, may sometimes leave those, to whom religious instruction has been faithfully imparted, in a state of impenitence. Yet I believe such instances are more rare than we imagine. But what? Does the physician renounce his profession, because his patients do not always recover? And must the ministry of the gospel be abolished, because thousands refuse to believe in the Saviour? Yet the preacher may refuse to speak in God's name, and the physician may abandon his practice with just as much propriety as the parent may neglect the religious education of his children, because his efforts are not always successful. The duty is his; the blessing it be-
 longeth to God to impart.

To be continued.

Review.

REVIEW OF ROBINSON'S HISTORY OF BAPTISM CONCLUDED.

In making our remarks upon the faults of this work, we do not wish to have it understood that we find in it nothing to commend. We have already given it our approbation so far as the history of baptism is concerned. But we think it no more than our duty, and what the interests of christianity require of us, to carefully guard against the dissemination of errors which may prove detrimental to the prosperity of the church of Christ. No human production is in every respect perfect; neither does it follow that because one man may discover faults in the productions of another, that he has the vanity to think his own are free from them. Every man has his own peculiar mode of thinking and writing, and every historian, especially, has some peculiar system which he all along aims to support. If his system be corrupt, it is impossible that he should not be led occasionally to countenance erroneous opinions, or make erroneous statements. This is evidently the case in the work before us. We have little fault to find with Mr. Robinson while he confines himself to facts, but when he has occasion to touch upon the peculiar sentiments of christianity, we are frequently obliged to withhold our assent. Had he felt an attachment to the doctrines of the cross as they are generally received in our churches, he would never have given occasion for the strictures which we feel ourselves obliged to make upon his History of Baptism; an history which would have immortalized the name of

any man not grossly corrupted by a lax theology.

Painful indeed is the thought that a man who once sustained the character of a sound and evangelical minister of the gospel, was led away from the simplicity of the faith, and spoiled 'through philosophy and vain deceit.' But such was the unhappy case with Mr. Robinson. He was a victim to the overwhelming influence and the sentiments of Dr. Priestley, which, for a while, threatened to desolate the churches of Christ, and sweep away the hopes of man.

It was in the latter part of his life that he became a Socinian. Had he lived, perhaps he would at length have returned from his errors, like many of his time, who had once been fascinated by them. But his life was cut short. He retired to bed, and died suddenly and alone.

His History of Baptism was one of his last works; and it throws a melancholy light upon the state of his mind. We cease to wonder at the looseness of principle which is diffused throughout the book.

Rarely have we seen so sly a stab at the doctrine of our Saviour's divinity, as is given in the commencement of the work.

'It seems,' says Mr. Robinson, 'to have been an ancient idea, that the beginning mentioned in the New Testament, particularly in the 1st chapter of the gospel of John, and in the 1st chapter of his 1st epistle, is to be understood not of the beginning of the world, but of the beginning of the evangelical economy. This idea glimmers in the writings of the Fathers, though obscured by allegory.'

This is what Cyril seems to intend, when he says, "water was the beginning of the world, and Jordan was the beginning of the Gospel" This is a sort of harmony, ingenious but fanciful, between the first chapter of Genesis and the first of Mark and John. In the former it is said, in the *beginning* the spirit of God moved upon the face of the *waters* : and in the latter, in the *beginning*, the *beginning* of the gospel, John did *baptize*.

From the beginning of the world to this period, good men had been in a condition of comparative imperfection. They were individuals, mixed and confounded with numerous persons of opposite characters, in family, tribal, and national divisions. They had never been a *people* ; but John was sent to associate individuals, to form a people, or, as an evangelist expresses it, *to make ready a people prepared for the Lord* ; and the revolution effected at this time was so substantial, that it is called a creation, a new age, a new world, of which Jesus, whom John proclaimed and introduced as chief, was declared the creator and lord, for John professed himself only a messenger of Jesus, employed indeed in his service, but *not worthy to unloose the latchet of his shoes.*?

Here the author says much that is true, and he exhibits a fair appearance, too, of honouring Christ by representing him as author of the new economy. All this had been well, had he let the truths which he states rest on their proper basis, the passages of Scripture which relate to the subject. But at the very time that he seems to be honouring the Saviour, he is so interpreting a certain celebrated passage, as to remove one of the strongest evidences of his divinity. He is insinuating that the belief of his being universal Creator, and consequently, of his being God, is groundless. For it will be perceived that he approves of what he is pleased to call 'an ancient idea,' (but it is nothing more than the idea of Socinians) that the beginning mentioned in the *first chapter of John*, is to be understood not of the beginning of the

world, but of the beginning of the Evangelical economy.

The passage has always stood in the way of those who have been inclined to *lower* the character of Christ. It asserts his divinity in the most explicit manner, and confirms it by declaring that it was he who created all things. *In the beginning was the word, and the word was with God, and THE WORD WAS GOD. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made.*

What language could St. John have employed, to make it plain-er that he meant to be understood as speaking, not of establishing the evangelical economy, or constituting the christian church, but, literally, and in the fullest sense, of *creating all things*? This is the sense which the whole strain of the paragraph requires. *He was in the world and the world was made by him, and the world knew him not. He came unto his own, [εἰς τὰ ἴδια, to his own possessions, for he created them] and his own [οἱ ἴδιοι, they who were his creatures, for he made them] received him not.*

Take the plain, obvious meaning of the Evangelist, and all is clear and consistent. But adopt the interpretation which maintains that Christ is not God—that he is not the Creator of all things;—the interpretation which changes the world (verse 10,) into the evangelical economy, or the christian church, and you make the verse read thus: *He was in the church, and the church was constituted by him, and the church knew him not!*—Was it a fact that they who were created anew in Christ Jesus, knew him not? Certainly he himself was of a different opinion:—*"I am the good shepherd, and*

know my sheep, and am known of mine."*

From the turn which our author gives to the remarks (p. 60.) on baptizing in the name of the Father, and of the Son, and of the Holy Ghost, it appears, not very obscurely, that he would dissuade from the use of that form. And no wonder, for it is another strong proof of the doctrine of the Trinity, which he rejected. On this subject it will be sufficient to remark, that the sketches which we have of the Apostles' transactions are extremely brief; and that we must not look to them for the *form of words* to be used in baptism, but to the grand commission which was given by our Lord, Matt. xxviii. 19.

But the doctrine of the native depravity of the human heart, a doctrine which enters deeply into the christian system, he attacks more openly; not indeed by proving it an error, but by representing it in an odious light. We will not detain our readers by a recital of the numerous instances in which he needlessly introduces it, and presents it in a manner calculated, not to enlighten, but to prejudice the mind.

While he now holds it up in one distorted, frightful shape, and now in another; while, at one time, he terms it an *African* doctrine, and at another, represents it as originating with the Gnostics, the humble reader of the Bible, it is to be hoped, will recollect that the Apostle, in the name of christians, frankly acknowledged, we "were *by nature* the children of wrath."†

The doctrine, we know, has been forced into a connexion with that of the baptism, and the eternal misery of infants, but, in our apprehension, very unreasonably. On the contrary, believing all

to be naturally in a state of sin, and having no evidence in the case of infants, that they have been renewed, we think it improper to administer to them an ordinance which indicates that their sins have been washed away, and which was designed to separate the church from the world. But then, it by no means follows that those who die in their infancy, die *unrenewed*, and must be miserable.

To regulate his conduct, God does not, like us, need external evidence; and, surely, we know not but it enters into his all-wise plan to regenerate and save those whom he calls from the world in their infancy. But this we know, that *he will do them no injustice*; and that if saved, they will be saved, not through their own merits, but through the atonement of Jesus Christ. Here the devout christian cheerfully leaves the case; and remembers that *his* concern is with himself, and with those around him who have come to years of understanding.

What the author says (p. 54.) respecting private christians' administering the ordinance of baptism, we think, does not place the subject in a proper light, but is calculated to introduce disorder, and disturb the peace of churches.

Let it be remembered that the command to baptize was given by our Lord to none but to the apostles, to those who were ordained as ministers of the gospel. These ministers, as the churches had occasion, ordained others, or set them apart, with special acts of solemnity.

It is, then, in the *first* place, far from being certain that any who had not thus been set apart, ever did baptize. There were probably many ordinations not

* John x. 14.

† Eph. ii. 3.

recorded in the Acts of the Apostles. That of the seven deacons is mentioned, as it was an event peculiarly important, and connected with the institution of a new office in the church. Philip, who was one of them, was also an evangelist;* and he may have been ordained as such.

Ananias,† it is true, is called a *disciple*, but this is no proof that he was not ordained. There were other disciples at Damascus; but he appears to have been the principal man among them: and it is not improbable that he had been set apart by the Apostles to take the charge of the converts in that city.

When Peter commanded those who were assembled at the house of Cornelius to be baptized, the ordinance was probably administered by some one or more of the *brethren*, who had accompanied him from Joppa. But where is the proof, that they were not *ministering* brethren? This they might be, and yet not have the gifts and authority of apostles. 'Brethren' was a general appellation, and might be used with respect to all who belonged to the household of faith, whether they were set apart to particular offices or not. Thus it is said in general terms, 'The apostles and *brethren* that were in Judea heard, &c.' But, doubtless, there were ordained persons in Judea, besides the apostles. Certainly, there were Deacons; yet no appellation to distinguish them is employed.

But, in the *second* place, it is to be remarked that, in every one of these instances which are brought to prove that private christians may baptize, it is certain that the persons who baptized were either such as were guided specially by the Holy Ghost, or such as acted by the special command of an apostle.

Ananias had a supernatural communication to teach him what to do in the case of Paul. Philip had the special guidance of the Holy Spirit in his labours, as appears from the account of his interview with the Eunuch. And whoever baptized Cornelius, and those who were assembled at his house, did it by a special command from the apostle Peter.

When a private brother exhibits evidence of his being guided by such authority, he may safely be allowed to administer the ordinances of the gospel. Till then, we trust that no one will be disposed to set aside the ordinary rules by which the churches of our Lord are governed. Cases of extreme necessity, like that of the exiled Roger Williams, are always excepted. Such a case, however, it is probable, will never occur again in this country.

The fact that our Lord ordained ministers, and gave them the command to baptize, it should seem, is of itself a sufficient indication of his will on this subject. The experience of ages declares the wisdom of the plan which he instituted. But had we no proof from past experience, and no explicit divine appointment in the case, the general precepts which are given for regulating the affairs of Christians would forbid our adopting a practice so directly calculated as the one we are opposing, to introduce confusion, and bring the ordinance into contempt. Let all things be done decently and in order. God is not the author of confusion, but of peace, as in all the churches of the saints.‡ Even reason itself would teach the propriety of their having persons of approved character, set apart with peculiar solemnity, to administer for them the ordinances which Christ has delivered to his followers.

* Acts xxi. 8.

† Acts ix. 10.

‡ 1 Cor. xiv. 33.

From the passage in the 2nd chapter of the Acts, it appears that they who were baptized and added to the church, were such as gave evidence that they would be saved, and such as continued steadfastly in the *apostle's doctrine*. But Mr. Robinson would have 'no fundamental articles.'—Speaking of churches, (p. 506) he says;—"Some have no fundamental articles, and only require a person to profess himself a believer in Christ; and *this seems to be the only true ground of action*."—All, then, except down-right infidels and heathens, may (provided, we presume, that their morals are decent,) be received as members of a church of Christ.

Lax and unscriptural as this tenet must appear to those who have formed their ideas of a christian church from the New-Testament, it is of a piece with the loose, disorganizing, and dangerous sentiments of our Author, upon which we have briefly animadverted; and we are happy to find the Editor, in a note upon this place, giving his readers a hint that they are treading upon fairy ground.

The Baptists, we trust, will be the last to be led away by those pernicious errors, however artfully they may be interwoven with the truths which we, as a Denomination, are distinguished for maintaining.

The primitive churches 'continued steadfastly in the apostles' doctrine.' They had *one Lord, one faith, one baptism*. They did not, indeed, reject a person for a difference of opinion on matters which were merely speculative, or on those which were only circumstantial; nor for want of that full and clear view of certain subjects to which others had attained. *Him that is weak in the*

faith, says the apostle, *receive ye, but not to doubtful disputations*.* It, however, by no means follows that evidence of a renewed heart, and a tender, teachable disposition, were not required,—a disposition to receive with meekness the great and humbling truths of the gospel, and to receive them upon the authority of the word of God.

But besides the sanction of apostolic practice, what, indeed, can be more reasonable in itself, than that churches, where the truths and ordinances of the christian religion are to be maintained, should be agreed, first, in receiving its 'fundamental articles,' and, secondly, in observing its positive institutions?

But we must cut short our remarks. The subject does not need them: It speaks for itself.

Before we close this part of our review, however, we beg leave to introduce a few lines from the judicious and venerable FULLER, whose praise in the gospel is in all our churches, and whose recent death christians of all denominations unite in deploring:—

"Mr. Robinson in his notes on Claude observes, from Mr. Burgh, that "whatever occurs in modern writers of history, of a narrative nature, we find to be an inference from a system previously assumed, without any seeming view to the truth of the facts recorded; but to the establishment of which the historian appears, through every species of misrepresentation, to have zealously directed his force.—The subversion of freedom was the evident purpose of Mr. Hume in writing the *History of England*. I fear we may with too much justice affirm the subversion of christianity to be the object of Mr. Gibbon, in writing his His-

* Rom. xiv. 1.

tory of the decline and fall of the Roman Empire." Vol. II. p.147 148. *Perhaps it might with equal propriety be added, that the subversion of what is commonly termed orthodoxy, and the vindication, or palliation, of every thing which in every age has been called by the name of heresy, were the objects of Mr. Robinson in writing his History of Baptism, and what has since been published under the title of Ecclesiastical Researches.**

So general was this conviction upon the minds of our Baptist brethren in England, that we understand they have not deemed it prudent to encourage the general circulation of his writings. This consideration alone ought to be sufficient to justify us in cautioning our readers against the errors with which this history is fraught.

In passing our censures upon certain parts of the work before us, we have performed a painful task. But our duty demanded it. And we have the satisfaction of believing that while we have exhibited our own views, we have expressed also the general sentiments of our denomination.

We can only add, that while we wish the history to be read with caution, on account of the errors we have named, we still wish it to be read, and the facts which it contains to be universally known. It furnishes the most satisfactory account of the corruption of the ordinance of baptism, of any work we have seen.

As we would not reject altogether the history of England, or of the decline and fall of the Roman Empire, on account of the infidelity of Hume and Gibbon, so neither would we the History of Baptism, on account of the Socinianism of Robinson. It contains a great variety of interesting matter. The author deserves much credit for his industry and

research. The materials from which his history is compiled have been collecting for many ages, and lay scattered over a wide extent of surface. We are grateful for the important service which he has rendered to the subject of baptism, by enabling the reader to see for himself, the usages of christians in different nations, and at different periods of the Church.

We think it must be apparent to every candid mind, on the perusal of this history, that Baptism is an institution originally designed for believers, and to be administered according to the original meaning of the word, by immersion; that a departure from it originated long after the days of the Apostles, and when baptism had become identified with regeneration, and was considered essential to salvation; that infant sprinkling has been one grand means of support to the corruptions of the Roman Church, and has never been considered as a valid baptism by any body of Christians till about 300 years since.

The following extracts from the history, on ASPERSION, are explicit, and the facts they contain incontrovertible.

"Immersion, single or trine, was the ordinary mode of baptizing in the Catholic church from the beginning till the Reformation, and the Lutheran Reformers continued it. In regard to the Catholicks, the evidence is beyond all contradiction. Canons, manuals, legends, histories and homilies, describe it in words: and monuments, baptisteries, and pictures in missals, describe it in sculpture and painting."

"In this country [England] ordinary baptism was always understood to mean Immersion, till after the reformation, and though the private pouring on infants in danger of death was called baptism, yet it was accounted so only by courtesy."

* See that excellent work entitled, The Calvinistic and Socinian systems examined and compared as to their moral tendency, pp. 153, 154.

"Evidence of the same fact is equally clear in the case of the reformation by Luther. In his translation of the New Testament, he hath rendered the Greek word to baptize by the German *Taufen*, and in his works he hath expressly declared, that the baptismal verb *taufen* signifies to immerse, or plunge into water. Thus Matthew iii. 1. In those days came John the Baptist : *Zuder zeit kam Johannes der Tauffer* ; in those days came John the *dipper*. So again, verse 16. And Jesus, when he was baptized, *getauft*, immersed, went up straightway out of the water. How the English reformers understood the matter is clear by the first liturgy of King Edward vi. which required baptism to be administered by trine immersion : and by a catechism set forth in the same year by Archbishop Cranmer, in which there is a cut, prefixed to the *sermon of baptisme*, that fully expresses the meaning of the writer. Jesus is represented naked, except a kind of towel tied around his middle, standing in the river up to mid-leg in water. Behind him at a distance, higher up the stream, are seen two persons stark naked as if coming to be baptized. John is on the bank by the side of Jesus : his right hand with two fingers stretched out is lifted up towards heaven : his left is behind the shoulders of Jesus as if just going to bow him forward into the water.

To this the style of the sermon agrees. "What greater shame can ther be, then a man to professe himself to be a christen man, because he is baptized, and yet he knoweth not what baptisme is, nor what strength the same hath, nor what the *dyppeing* in the water doth betoken--- when God is added and joyned to the water, then it is the *bathe* of regeneration--- a *bathe* that washeth our soules by the holy ghoste, as saynct Paule calleth it, saying, God hath saved us thorowe hys mercye by the *bathe* of regeneration---for baptisme and the *dyppeing* into the water doth betoken, that the olde Adam, with al his synne and evel lustes ought to be drowned and kylled by daily contrition and repentance."

In like manner William Tyndale, otherwise called Hychins, speaks of baptism. "The *heplungynge* into the water sygnifyeth that we dye and are *buried* with Chryst as concernynge the olde lyfe of Synne which is Adam. And the *pullynge* out agayn sygnifyeth that we *ryse* agayne with Chryste in a newe lyfe."

* * * * *

"The confession of faith of the churches of Saxony was subscribed at Wirtemberg, on the tenth of July, in the year fifteen hundred fifty-one, by superintendants, pastors, and professors, in all thirty-one, in order to be presented to the council of Trent. Melancthon published this with a preface, and soon after several more acceded. The article of baptism is express for dipping ; and the sense of the administrator is given in these words : "I baptize thee, that is, I testify by this immersion, that thou art washed from sin, and now received [into covenant] by the true God, who is the Father of our Lord Jesus Christ, who redeemed thee by Jesus Christ his Son, and sanctifieth thee by the Holy Ghost : " and so on. Hence came the name of their baptisteries, *Tauf-stein* or *dipping-stone*. In brief, it may with great truth be affirmed, that during the whole establishment of the Catholick religion in England, that is, from the close of the sixth to the middle of the sixteenth century, a period of nearly a thousand years, baptism was administered by immersion except in cases of necessity : the first converts were catechised in person, and baptized in rivers ; the last were infants, catechized by proxy, and dipped in fonts."

* * * * *

"The administration of baptism by *sprinkling* was first invented in Africa in the third century, in favour of clinicks or bed ridden people : but even African Catholicks, the least enlightened and the most depraved of all Catholicks, derided it, and reputed it no baptism."

* * * * *

"The Calvinist reformers allowed the validity of dipping ; but they adopted a mode of pouring which they confounded with sprinkling, and which at length they actually exchanged for sprinkling. The French church at Frankfort in their liturgy ordered baptism to be performed by the minister, who, having a table and a bason of clean water before him, was directed to *cast water* with his hand upon the head of the child. In the liturgy of the English church at Frankfort, King Edward's service book was used, and baptism was administered by *trine immersion*. In the Scotch church at Geneva, the minister was directed to take water in his hand, and *lay it upon the childes forehead*. The same book calls this *pouring*. An hundred

years after in the assembly of divines, Dr. Lightfoot was the man who caused dipping to be excluded, and sprinkling declared sufficient. When the assembly came to the vote, whether the directory should run thus, "The minister shall take water, and *sprinkle* or *pour* it with his hand upon the face or forehead of the child," some were unwilling to have *dipping* excluded, so that the vote came to an equality within one; for the one side there being twenty-four, and for the other twenty-five. Next day the affair was resumed, when the Doctor insisted on hearing the reasons of those, who were for dipping. At length it was proposed that it should be expressed thus: "That pouring on of water, or sprinkling in the administration of baptism is lawful and sufficient." Lightfoot excepted against the word lawful, it being the same as if it should be determined to be lawful to use bread and wine in the Lord's supper, and he moved, that it might be expressed thus: "It is not only lawful, but also sufficient;" and it was put down so accordingly."

* * * * *

Dr. Wall observes that all national churches practise infant baptism. Very true, infant-baptism as it was intended, created national churches, and gives them continuance as it gave them being. Let what will be said in praise of such churches, it can never be affirmed that they were either formed or continued by the free consent of their members. It was for this reason the learned Dr. Gill called infant-baptism the main ground and pillar of popery, and a great number of Baptists are of the same opinion. If all people were put into a condition of perfect religious freedom, as they ought to be, it is a great question whether they would all choose to profess themselves of the religion of their parents, and the chance is very great indeed against the church of Rome.

Time only can discover what the fate of this singular ceremony will be. If a judgment of the future may be formed by the past, infant-baptism, like infant monachism, will fall into total disuse, and for the same reasons."

pp.393—409.

Let the accounts here exhibited and supported by the most ample testimony, be carefully considered, and the mind must be bound up in prejudice which does not perceive, that the practice of infant sprinkling rests not upon the scriptures, but upon tradition and human invention.

We have been pained to the heart in contemplating the absurdities to which this practice has given rise, and we are more and more convinced that the time is hastening, when the ordinance will be restored to its primitive simplicity and purity. If Mr. Robinson should contribute in the least degree toward the introduction of that happy period, he will have somewhat compensated for the errors which he has palmed upon the world. But we cannot help desiring that his work may be thoroughly purged from these errors. This may be done without at all detracting from the merits of the history. We were indeed in hopes, that the Editor of the abridgment would have expunged every exceptionable sentence before he committed it to the press; and we hope, that should a second edition be called for, it will be published with all the corrections desirable.

Missionary Intelligence.

A young Lady in New-York has kindly favoured us with the following extracts from Letters written by Mrs. Rowe, of Digah, and Mr. Lawson, of Calcutta.

FROM MRS. ROWE.

Digah, on the Ganges, Hindostan.

DEC. 9th, 1816.——I would fain give you some idea of the

horrid superstition and idolatry of the poor Hindoos, by endeavouring to depict a scene which lately transpired. The Mahometan faith prevails in Hindostan. The

last new moon was their anniversary of the Mohruen, a festival in commemoration of their prophet Mahomet, and of the victories gained by his two sons, Hussa and Hoosa, emblematical of which, two selected men fight sham combats in the midst of the assembled multitudes, accompanied by bass and small drums, horns, and various instruments of barbarous sound, and to crown all, they add their own loudest yells. They move along the public way in the most tumultuous manner, occasionally beating their breasts, while calling upon the names of their adored champions, till their bosoms swell to a puff, their eyes seem ready to leave their sockets, and they become hoarse with calling. They also affect to bury and raise Mahomet, by each one going to the sacred Ganges, taking up a handful of mud, bearing it to the tombs of their departed saints, where lights are kept burning; there they cast it into a heap, sit around it, and watch, adore, moan, roar, and beat their breasts, and play their music ten days and nights; after which they take up the earth, put it into a temple made of something portable for the occasion, which is borne on men's shoulders through the streets with the most horrid exultations almost to phrenzy. Every one wears a green garment in token of sorrow. If you tell them Mahomet is false, it enrages them; others say they worship the same God we do. I should have trembled for our safety, had it not been for the military force at Dignapore. They worship at the tombs of their saints, supposing that the lingering spirits there can procure them favours. Their dances have the enchantments of satan to induce the beholders to worship the performers, crying, the spirit of God is in them.

I witnessed the ceremonies of the festival of Juggernaut at Serampore. I was overcome with surprise and pity to see so many immortals thronging to adore an empty, hideously painted shell, into which they affirm the great God descends and abides during the season of their superstitious services. - The Car, the fantastic, obscene, cruel Car, with its 36 massy wheels, designed to immolate, passed before my view laden with hundreds of priests on the platform of each story, through whom the people paid sacrifices to the god at the summit, by casting up ripe fruit to them. The car stopped! The earth trembled; and the god descended, let down by a rope round his neck, from platform to platform, amidst the loud acclamations of thousands. He was clothed in scarlet. No lives were lost that I heard of. However alluring these things are, (and thousands are duped by them) yet we believe true religion is acting a secret though effectual part in many places. Houses of worship are becoming too small. It is supposed that true religion prevails more among the army than in civil society; which will probably have a more favourable influence in moralizing the heathen. A native brother who is employed by this station, to preach and talk among his fellow natives says, that when he reads in the market places, many listen with attention, and say, the gospel is good. He preaches every Sabbath afternoon in his native language to about thirty men and boys. There are six native members of the church, and two women, but owing to the remaining prejudices of their husbands that women should not appear in public, they now do not attend.

At Cutwa much good has been

done ; I saw one woman baptized by Mr. William Carey.

We hear from Mr. Chamberlain, at Mongohis, that one native man is desirous of christian baptism, and a native school master is deeply interested in the scriptures. He has been there a year, having been ordered from Sudham by government for preaching to the people in the open fields at their festivals. Government has lately laid a tax on all books intended for gratuitous distribution.

At Crownpore, a military station, 600 miles further up the river, ten soldiers have lately been baptized by Mr. Kerr. It requires the most persevering diligence to make any progress in the Hindoo language ; as there is no dictionary or spelling-book printed with the characters. For a female to read Hindoo is a very extraordinary thing. They all talk Hindoostanee to their servants, yet I have never either seen or heard of any who could read it. I have read the gospel by John several times to the Moonshie, and have translated nine chapters of it.

FROM MR. LAWSON.

Calcutta, Aug. 2, 1817. At Dum-Dum we had worship in a little Bungalo meeting-house. After service we adjourned to a Tank close at hand, wherein I baptized two of the artillery soldiers. On the 22nd I baptized another person, a young man, a native of New South Wales. On the 27th I had the pleasure of baptizing seven soldiers from Fort William ; there are six or seven more expected soon to come forward. A clergyman of the church of England is now at Marat. He employs a native convert to go about in the villa-

ges to preach the gospel. In one of his tours he discovered a vast concourse of people assembled under a tree. His curiosity led him to inquire what they were about—one of them said, we are reading a strange book. He then went to them, and found it to be a New Testament, in the Hindoostanee language. He asked them how they came by it? and was informed an angel from heaven brought it to them, and that it was the book of God. He inquired why they were met together. They told him that since they had that book, which was about three years ago, a great many had believed it, had lost all cast, and had formed themselves into a separate people ; that they had continual additions to their number, and had agreed to meet together once a year ; that this was the first time they had met. They were obliged to separate on account of their employments, but they had appointed teachers who could read. For want of printed copies they were obliged to write a great many to distribute among themselves. They had but 2 or 3 printed copies. Upon one was found the name of Mr. Chamberlain. It was therefore discovered, that Mr. C. was the angel. He had given away a few copies, at the Hurdwar fair, for which act he was sent down to Calcutta, under a guard of soldiers. God works in a wonderful manner ; the scriptures then circulated have been the means of enlightening the minds of many hundreds. At Calcutta there are 18 native schools. We are now about forming a Society for the support of Native Schools ; when it is formed, we will let you know ; perhaps, you may do something for them.

Extract of a letter from the Rev. W. Ward, to a minister in Salem, (Mass.)

Serampore, July 5, 1817.

My dear Brother,

I was favoured with yours, dated in December of the last year, and though I have nothing new to write to you, I write thus early to shew you how highly I value your correspondence.

Brother Carey has finely recovered. The Governor General has been delivering a most excellent speech at the College Disputations, in which he speaks very decidedly on the subject of General Instruction as the duty of all good governments to give to the governed. Several more volumes of the scriptures will be out this year. We hope to have as many as one hundred native schools in two months more, containing more than five thousand children. A good work appears to be going on at Chittagong among the Mugs speaking the Burman language. Jabez Carey is re-appointed by the Dutch Government at Amboyna to the offices he held under the English government. Mrs. Rowe is happy, I fancy, at Digah. The brethren at Rangoon are, I hope, going on very well, and are likely to be very useful. We have now and then an increase, and I hope, our native brethren, who appear to be the most serious, grow in grace.

God is giving us great prosperity in the works of our hands, and enabling us to devote a good sum to Him who did not withhold his heart's-blood from us. But oh! what days do you see, American Christians! Wonderful indeed are the ways of God to you in America. I suppose the revivals, as they are called in your country, will be extended at length to the whole earth. How short,

how rapid, how wonderful the change! What a mercy it is that we have such proofs of the Saviour's power to save, even the rebellious!

Accept of my thanks for the tracts, for your love, and for the hope that Brother B.——will soon again write to his very affectionate brother,

W. WARD.

DOMESTIC MISSION.

Extracts from letters received from Rev. Ira Chase, one of the Missionaries from the Mass Bap. Miss. Society, to the Secretary.

Clarksburg, (Va.) Dec. 29, 1817.

Rev. and Dear Sir,

The seventh of November, I bid adieu to my father's house, and set out, on horseback, for the western parts of Virginia. The next day, I arrived at Middlebury,—not, however, till after nine in the evening. It was a dark and dreary night;—the road, in consequence of the heavy rains that had fallen, was extremely bad; and the wind, strong from the south, roared thro' the forests.—All was adapted to excite in me, a lonely traveller just breaking away from the dearest ties that nature twines around the heart, some serious reflections on the journey of life, the state of fallen man, and the need, as well as the duty, of denying ourselves and enduring hardships, in order to lead our fellow men through this world of sin and sorrow to a happy home.

The Baptist church in that town is small and feeble. They have suffered much for the want of an able and faithful Pastor, since the Rev. Nathaniel Kendrick removed from them to Eaton in the State of New-York. They probably would not have had a meeting in the village on the Sabbath, had I not arrived as I did the evening before. A part

of the members reside in New-haven, an adjoining town, where some of them were intending to meet. I preached twice, in the court-house, to a handful of hearers. The evening I spent in conversation with some of the brethren, and endeavoured to excite them to the duty of setting things in order among themselves, and procuring a Pastor. They agreed to establish a *prayer* meeting every Lord's day evening, and commenced before we parted. Passing thro' Poultney, I tarried a night with the Rev. Clark Kendrick. He showed me in manuscript, the Constitution of the Vermont Baptist Education Society, which had recently been formed with a design of co-operating with other societies of a similar kind. The subject had been brought forward at the last meeting of the Vermont Association, where it was evinced that our brethren in that part of the country are becoming deeply impressed with its importance; and it deserves to be remembered with gratitude, that the zealous exertions of the Rev. Jonathan Going, who was a messenger from the Warren to the Vermont Association, were not a little conducive to the formation of this Society.

In Albany I found the Baptist church flourishing under the care of the Rev. Joshua Bradley. Since last spring forty had been added by letter, and thirty-eight by baptism. Others were anxiously inquiring what they should do to be saved. Here I spent the second sabbath, preaching one part of the day in the city, and the other in Greenbush, a destitute village on the opposite side of the river. Here, too, I had the satisfaction of seeing a copy of the Constitution of the Baptist Education Society of the State of New-York. It originated in the western part of the

State, and was formed about the last of September, by a number of ministers and brethren convened at Hamilton. There is to be another meeting next June, "when, with the divine approbation and blessing, it is expected efficient measures will be adopted;" and from the character of the men engaged in the undertaking, it is to be hoped that the measures deemed efficient will be such as the welfare of the churches, the cause of truth, and the prospects of the great and growing State of New-York, demand.

Upon holding a consultation with our friends, it was judged best for me, in order to keep on missionary ground, to take the interior rout through the back settlements of New-York and Pennsylvania to Pittsburgh. The principal points on the course that was marked out, are Cherryvalley, Cooperstown, Oxford, Chenaugopoint, Oswego, Tioga-point, Lyscoming-Creek, Jerseyshore, Bellefonte, Ebensburg, Armagh and New Alexandria. I reached Pittsburgh the 16th of December. From that city I proceeded through Washington and Clarks-ville, and, entering Virginia near Morgantown, arrived at this place the 27th inst.

During my journey, besides preaching on Lord's days, and at other times when I could, without materially impeding my progress, opportunities not unfrequently occurred for doing something to promote the interests of religion by private conversation. But I cannot now mention particulars. Perhaps with the aid of my journal, I shall in future letters, be able to present some that will not be altogether uninteresting. In the mean time, permit me to subscribe myself the Society's devoted servant, and

Yours, dear Sir, most respectfully,

IRA CHASE.

Clarksburg, (Va.) Jan. 5, 1818.

DEAR SIR,

As I was leading my horse up one of the long hills in a newly settled part of New-York, I observed on my right, at a little distance from the road, a small log house. The thought occurred, that perhaps I might find some one there who would be glad to see a missionary. I turned aside and knocked. A woman of a fine expressive countenance came to the door. Her dress was neat and modest, evincing an elegant taste joined with frugality. My first inquiry was, Will you be so kind, madam, as to tell me if there are any people of the Baptist denomination living in this vicinity? She appeared a little embarrassed, and replied: "Baptist families I suppose you mean—No, Sir, I am acquainted with none very near, but I believe there are some—We are not much acquainted in the place—We came from England, and have not been here long—We are of that denomination."—You are then yourself a professor of religion? "Mr. L. is," replied the woman, "he was a member of a Baptist church in England—I have not myself made a public profession." But you hope you are acquainted with religion? "I trust I have enjoyed a little of it sometimes by myself. My husband is not at home, but will you walk in, Sir." Thank you, madam, I will. I am on a mission from the Massachusetts Baptist Missionary Society.

Upon entering the house, I presented my letter from the Trustees, and was received with a cordial welcome. I found the family had recently come from Northamptonshire. They used once to set under the preaching of the celebrated Dr. Andrew

Fuller; but during the latter part of their residence in England they had attended the ministry of the Rev. Mr. K. the very man whose excellent letter, stating his reasons for wishing to remove to America, you were pleased to show me, when I was last in Boston. They had come to this country, induced by the favourable opinion which they had long entertained of it. They had seen better days. Now they were suffering privations and hardships incident to early settlers in a new country. They did not, however, regret the course they had pursued, but were confident it would, ultimately, be for the benefit of their children. "But there, poor little things!" said the affectionate mother, "I fear they will forget how the Lord's day should be spent. I used to have them all seated snugly around me at the meeting. But now Sunday morning comes, and how different it seems—the children have to ask whether it is sabbath day or not. They can see nothing around them here to distinguish it from other days. We have no meeting near, and Mr. L. has no horse. But we hope to enjoy preaching by and by. Our former minister, Mr. K. thinks of coming from England. We have received a letter from him, &c." I endeavoured to encourage them to *wait on the Lord*, and to trust in his Providence.

When I took my leave, I hardly need remark, it was with a deep impression of the duty which rests on us to have an affectionate care for persons in the situation of this family, destitute of religious privileges, depressed, and far from their native land. In the evening I seized a few moments, and wrote to Elder B. pastor of the Baptist church which was nearest them, and after de-

scribing their circumstances, concluded in substance thus:—‘They seem like sheep in the wilderness without a shepherd. And permit me to say, they will rejoice to have you, as a pastor under the great Shepherd, find them, and bring them home to your fold. A little attention to them now may be of special service. It will tend to cheer their spirits, to make them feel themselves at home, to attach them to your ministry, and keep them from wandering into error and darkness. You will, I trust, make them a visit as soon as you can conveniently, and encourage them to become acquainted with your people. At least, you will call upon them, and satisfy yourself

with regard to their claims on your attention. Pardon, Rev. Sir, this intrusion of a stranger to plead for strangers, and believe me, most respectfully, yours in the cause of our common Lord.

Ira Chase, Missionary.’

Here, my dear Sir, I have reported the case of only *one* family—Happy the Society that can send the comforts of the Gospel to the *thousands* in our new settlements, who are looking back with a mournful pleasure, to the houses of God where they once assembled with his saints.

Yours, in the service of a precious Saviour,

IRA CHASE.

Rev. Daniel Sharp, Secretary of the Mass. Bap. Miss. Soc.

Religious Intelligence.

REVIVAL IN NEWARK.

Extract of a letter from Rev. David Jones to one of the Editors.

Newark, Nov. 28, 1817.

Dear Brother,

You have, doubtless, heard before this, that *the Lord has visited his people* in this place, and poured out upon us his Holy Spirit! Yes, *the Lord has done great things for us, whereof we are glad.* When I came to this place, I found the church in a very low, uncomfortable and divided state. This was in January, 1814; and as they had been for some time without a pastor, the congregation was scattered, and in a manner broken up. The church also was embarrassed with a heavy debt on account of their meeting house. This was accompanied with circumstances of a very distressing nature, too tedious to relate. The hearers of the word, however, soon began to increase. The breach was healed. The debt, in a great

measure, was liquidated. Thus at the close of the last year, we seemed, upon the whole, to be in a comfortable state. *The bones were come together, bone to his bone, and sinews and flesh had come upon them, and the skin covered them above; but there was comparatively, no breath in us.* About that time, I observed several of the brethren to be much concerned on account of their own lukewarmness, and also the state of things among us in general. Their exercises were not dissimilar to those of awakened sinners; for they had great distress of mind, and afterward, strong consolation. The first day of the present year will be remembered by many in this place with peculiar interest, in time, and, I doubt not, through eternity! There prevailed on that day, as we found afterwards, a general impression of seriousness on the minds of the people. They could not account for it; nor did they, as individuals, know that

others were exercised in the same manner as themselves. It was, doubtless, by an invisible hand; the effects of whose operations have since been abundantly manifested; but itself, like the wind, (John iii. 8.) has never been seen by mortal eyes. The first Monday evening in January (it is a night to be remembered) "The Missionary prayer meeting" was held at my house; there we saw, evidently, that the Lord was about to revive his work among us. I observed several persons present, who were not in the habit of attending such meetings; and no sooner were devotional exercises introduced, than the people seemed to melt, and many wept bitterly. We had a comfortable season, a time of refreshing from the presence of the Lord. From this time our social meetings became crowded, so that no private house would contain the people; we removed, therefore, into a large school-room, which was likewise frequently crowded. Meetings of some kind or other, were held almost every evening, for the space of three months. Very little business was done, for during the day we visited and received visits, and in the evening attended meetings. In almost every house, as soon as we entered, we heard the cries of the wounded, or expressions of joy from those who had been brought to liberty! How delightful the employment, of going from house to house, to weep with those who wept, and rejoice with those who rejoiced; to find the people conversing about divine things, and frequently bathed in tears; to point anxious, in-

quiring souls to the Lamb of God who taketh away the sin of the world! We had several visits from ministering brethren, and indeed from others, which were very acceptable; particularly our brethren, Jacob Grigg and Caleb Green, who came in an acceptable time; the hand of the Lord was with them, and much good was done. The churches at the Farms and Jefferson's village have also shared in the refreshing shower. Several valuable additions have been made to each of them.

Since the commencement of the good work, I have baptized sixty-five professed believers, who have been added to the church in this place. Six of whom had been members of Pedit-baptist churches. A considerable proportion are heads of families; but the greater part are from among the youth. Some had been the most notoriously wicked of any in the town: others were of the most securely self-righteous among the Pharisees. It is truly delightful to contemplate the effects of divine grace on such a variety of characters! What pleasure does it afford me, to look around on the assembly and behold so many sinners, who have recently been plucked as brands from the burnings! These are the Lord's doings, and they are truly marvelous in our eyes!

It is now more than ten months since the good work was begun. Some time has, therefore, been afforded to try those who professed to be the subjects of it. But though some few give suspicious signs that they are *tares* among the wheat,* yet, we

* Though Philip had very lately been deceived in Simon Magus, and had admitted him to baptism, though he afterwards appeared to be no true convert, yet he did not therefore scruple to baptize the eunuch upon his profession of faith immediately, without putting him upon a longer trial than usual. If some hypocrites crowd into the church that afterwards prove a grief and scandal to us, yet we must not therefore make the door of admission any straiter than Christ has made it—they shall answer for their apostasy, and not we.

have abundant cause of joy over others, who have more than realized our expectations, and hitherto afford ample proof, that they are, indeed, what they profess to be; *sinner converted from the errors of their ways.*

Large additions have likewise been made to both of the Presbyterian churches in this place, under the care of Rev. Drs. Richards and Griffin; but as I am not in possession of sufficient information to give any correct account of the good work among them, and as a statement of it is already, under the sanction of the Rev. Synod of New York and New Jersey, before the publick, I shall not enter into particulars.

Yours, affectionately,

DAVID JONES.

Extracts of Letters from Messrs.

FULLER and LANE, to one of the Editors, dated Oct. and Dec. last.

Dear Sir,

—“I attended the Woodstock Association at their late meeting at Mount Holly, (Vt.) which place the Lord is visiting with his grace. Mr. Packard, the pastor of that church, informed me, that he had baptized every Lord's day since last March. Between 50 and 60 have been added to that church. At Wallingsford some have been added, I am not able to say how many. At Dorset the work is gradually progressing. Fifty have been added to the Congregational church in that town, and not far from 20 to the Baptists. In Manchester, more than 30 have been hopefully brought to the knowledge of the truth, within a little time past. At Shaftsbury and Arlington, I understand the work has commenced, and is very powerful.

In Townshend the Lord is doing wonders. I visited them a few days past. The evening that I preached, four children under ten years of age, two of them under seven, related the dealings of God with their souls. It is usual for these children with others of their age, to spend their intermission at school as a prayer-meeting. This has been their daily custom for a considerable time. They appear as

faithful as any christians I ever saw. One of them asked her papa to pray for her; he told her he could not. She then asked him if she might pray? He gave her leave, whereupon she kneeled down and prayed, in presence of her parents. This was an affecting scene. The father wept—probably from sympathy: but has since wept for sin, and has also been hopefully brought to rejoice in redeeming love.

Some of the most respectable men in the place have been heard to inquire in earnest, “what shall we do to be saved?” and as we have reason to hope, have been made the trophies of sovereign grace. In one family five have been brought to leave the ranks of the enemy, and join the people of God.

This work, like a heavenly shower, is extending to the neighbouring towns. O that it may spread and cover the whole earth! It may be truly said, that out of the mouths of babes and sucklings, God has ordained praise. Older christians are quickened, and Zion appears in her beautiful array. The towns of Windhall and Peru are visited with some mercy drops; and at Jamaica a good work is commenced.

This work is not confined to rank, age, or sex, but is general among all, from 50 down to 7 years of age. Their language generally is, “One Lord, one faith, one baptism.” There has been no appearance of enthusiasm, but the still small voice of truth has been heard and felt.

Brother Brooks from the Massachusetts Baptist Missionary Society, has been instrumental of good in some of the towns above mentioned, his labours have been greatly blessed where he has visited. Missionary labours are much wanted in the towns on the Green Mountains, and in the north part of the State of Vermont: and also in the lake towns towards Canada.”

I am, dear Sir, yours in Christ,
CYRENIUS FULLER.

Mr. LANE gives the following account of the work in Townshend.

“Christians have at length become animated with the breath of prayer. Fearfulness hath surprised the hypocrite, and sinners are inquiring what they shall do to be saved. Four little children, being deeply impressed

with the importance of religion, made a practice of going (between school hours) into a retired grove, where they spent their time in reading and prayer. The Lord heard their infant cries, and liberated their souls from the captivity of Satan, and translated them, as we have reason to believe, into the kingdom of his dear Son. The four have all been buried with Christ in baptism. Some others who denied the very existence of a Deity, are now dwelling upon the delightful theme of "Christ and his Cross!" Many very respectable characters have been converted, and are now using their influence to promote the Redeemer's cause. About thirty have been baptized; others we hope will soon offer themselves, as candidates for this sacred ordinance.

The labours of the Rev. Joseph Elliot have been blessed in promoting this good work, which is still going on, and spreading into the neighbouring towns.

Townshend, which a few months ago was enveloped in darkness, is now illuminated by the SUN of righteousness. The angels in heaven are rejoicing over repenting sinners. Not only in heaven, but on earth also there is joy.—In Townshend, the happy convert is singing

"Come and taste along with me,
Consolation running free."

I feel myself, dear sir, incompetent to the arduous work of preaching the gospel. Never did I have a greater sense of my insufficiency for the work than of late. O that God may keep me, and make me useful in his cause! Permit me earnestly to request an interest in your prayers.

I am, dear Sir, with much esteem,
yours, &c."

BENJAMIN LANE.

Townshend, Dec. 12, 1817.

REVIVAL IN POULTNEY, (VT.)

Communicated to one of the Editors,
under date of Nov. 1817.

Rev. and dearly Beloved,

IT may perhaps be acceptable to you, to have a short account of the late work of grace in this town, and to convey the same to the Public through your Magazine.

The work commenced more than a year ago—Previous to that time, and even for a number of years before, religion had been with us in a low state, and generally so in this part of the country.—War, and politics, and anxiety about national concerns, had in a great degree engrossed the attention of professors as well as of the people of the world. During those scenes of discouragement, our church endeavoured to maintain the visible forms of religion, and hoped for a better day. The youth in the town were numerous, and generally fond of balls, and scenes of pleasurable amusement. But the uncommonly gloomy season we witnessed last year, seemed to fall with more weight on the minds of the public, than any one judgment of God, I ever witnessed before. It evidently produced a solemnity on the minds of many people; but there was no general acknowledgment of special conviction until September, when there began to appear something of a work of grace in one corner of the town. For some time we were held in a state of suspense between hope and fear, as to the issue, whether it would continue and extend its balmy influences, or take its flight, and leave the people in their sins

About this time, there was an occurrence perhaps worth noticing. In the centre of the town where nothing of the work had discovered itself, one evening towards twilight, a number of young girls, from about eleven to fourteen years of age were very merrily at play, on the broad steps of the Baptist Meeting-house, and of a sudden, without any visible cause, they were struck with solemn awe, and retired with sighs and sobs, to a house where they spent the evening in reading the bible, and other good books. Some of these children, (one of whom was my eldest daughter) eventually obtained a comfortable hope, and were baptized. This circumstance led me to hope, that the holy Spirit was mercifully hovering over us.

The latter part of October, there began to be evident appearances of conviction, in different parts of the town. About this time, we attended the funeral of a respectable young woman, which was a solemn funeral indeed. When the youth and many others approached the corpse, to survey the visage of death, they seemed to be struck with fears and guilt, and

a solemn sense of judgment in their own hearts. Sabbath and conference meetings now became crowded; and many were inquiring what they should do to be saved.

The latter part of November eleven candidates were baptized, and added to the church. The collection at the water was great and solemn; and the ordinance was evidently blessed to the promotion of the reformation. Since the work commenced, I have baptized in this town one hundred and one, including the above eleven; about sixty of whom were baptized during the cold wintry months, and many of them were females of different ages, and of delicate constitutions. I have not yet learnt that it proved prejudicial to the health of any one of them.

The method of baptizing people by burying, or immersing them in water, was thought by some professors in the town to be unnecessary, by some inconvenient, and by others unscriptural. Some pretended it was ridiculous; and some considered it as a heavy yoke, especially in cold weather. But with all these embarrassments attending it, the converts generally manifested a willingness to embrace it as an appointed prerequisite to their communion at the Lord's table.

During the revival, perhaps nearly two hundred have been hopefully brought into the possession of religion. Some of whom have not as yet joined any church. I conclude that between forty and fifty have united with the Congregational church in this place. The additions with us since the commencement of the work are an hundred and seven, six of whom have been added by letters. The converts generally maintain a good degree of engagedness in the cause. Many of them are in the bloom of youth. One of whom, a young man, soon after he had made a religious profession, ended his warfare, and sleeps with the pious dead.

But a respectable number of them are people of middle age, and such as have but just crossed that line, who are respectable for talents and honourable standing in society.— Whether they will all hold out to the end, is known only to God, by whom, we hope, they were chosen to salvation, in Christ Jesus, before the world began. But should any of them apostatize from their profession, it would be an inconceivably greater source of grief to their unworthy pas-

tor, than the untimely exit of young Norton, (the youth above alluded to) who sleeps in an honourable grave. The memory of the just is blessed.

Yours affectionately,

CLARK KENDRICK.

N. B. The reformation has given rise to a large Female Mite Society just formed for religious purposes. The object is to aid missionary funds, or the education of indigent young men called to the ministry. I think the latter will be the principal object.

REVIVAL OF RELIGION IN CRAFTSBURY, (VT.)

Extract of a Letter to one of the Editors.

Dear Sir,

HAVING witnessed the out-pouring of God's Spirit in this and adjoining towns the season past, and believing such instances to be cause of rejoicing to the people of God, I have thought fit to write you a few particulars.

A small church was constituted in this place in 1804, consisting of nine members only. In 1812, we experienced a refreshing shower of grace, at which time about 20 were added to our number: Some few were added at other times; and although we have experienced much coldness and declension, yet we have continued in a comfortable state of union as a church.

Nothing special took place from the above date till the first Lord's-day in May last, when a man and woman came forward and requested baptism, and were admitted to own Christ in his own appointed way. This was the most remarkable day that I ever witnessed. While preaching and administering in presence of a large and deeply affected assembly, I could joyfully say, "Lo, this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad, and rejoice in his salvation." From this time our meetings on Lord's days were crowded; conference meetings were full, and the inquiry of convicted sinners was, what must I do to be saved? I found it easy preaching. This good work spread into adjoining towns, particularly into Greensboro' where a goodly number have owned

their Lord by obeying his commands. I had the joyful privilege of administering baptism once a week for eight weeks successively.

The number that have united with this church by baptism is forty-three, who appear to have been made willing in the day of God's power; and it is my daily prayer that they may be kept through faith unto final salvation.

I am your unworthy brother,
and fellow-labourer in Christ,
DANIEL MASON.

Craftsbury, Nov. 20th, 1817.

P. S. A number have joined the Congregational church in Greensboro' the season past. I cannot state the number exactly, but I think about 50.

REV. DAVID BENEDICT, TO THE EDITORS.

Gentlemen,

I have the pleasure of informing you that the Lord has begun, or rather revived, the work of his grace in this place. It is about three years since the last revival began, which continued almost two years, in which more than one hundred persons were baptized, and added to our church; and indeed the savour of the good work was not altogether lost, when the present attention began, which commenced among the members of the church. A number of young persons have been brought to rejoice in the Lord, and many others are under very serious impressions; and we have a very encouraging prospect of an extensive ingathering of souls. May the gracious Lord fulfil the ardent and benevolent desires of his people.

Yours in the gospel,

DAVID BENEDICT.

Pawtucket, Feb. 20, 1818.

Report of the Massachusetts Baptist Education Society, to the Boston Association convened at Danvers, Sept. 1817.

Beloved Brethren,

Permit us to address you on this third anniversary of the Education Society. The prosperity of this new Institution has exceeded the hopes of its patrons, and claims the grateful acknowledgments of its friends; but

as it is yet in its infancy, it needs the cheering patronage and united exertions of the churches to promote its growth, its usefulness, and respectability.

The expenses of the last year amounted to upwards of \$600. We have \$110 85 remaining in the hands of the treasurer. The present number of scholars is ten. Hence the expenses of the ensuing year will probably increase, which circumstance ought to quicken our zeal. When we consider the improved state of society, in literature, we should consult the most proper means to render its progress useful. It is a laudable charity which aids men in the pursuit of those studies which may improve their minds, and promote their piety and usefulness. By reviewing the history of our species, we shall see how various capacities have been unfolded by education, and their characters formed for eminent usefulness. In early ages, many plans were devised to accomplish this end. In process of time they combined the wisdom of their sages, reduced their knowledge to a system, and established schools, that they might more conveniently instruct the ignorant, and transmit their acquirements to posterity.

The Israelites set up seminaries of sacred learning, in which they instructed the youth, and thus furnished the nation with able and faithful teachers. In the days of Samuel, Najoth in Ramah was the seat of literature, in which the prophet bore a very distinguished rank. In the time of Elijah, Bethel was celebrated as a place of learning, and Jericho was resorted to for literary advantages. Jewish learning was highly cultivated about eight hundred years before the birth of our Saviour. The prophet Isaiah received a literary polish which rendered him one of the most sublime and elegant writers the world ever knew. The Chaldeans, the Egyptians, the Persians, the Greeks, the Romans, and various other nations, owed their elevation in a great measure to their literary improvements. We may generally trace the rise of their greatest characters, to these founts of learning.

In the early stage of the christian church, schools were deemed necessary for the diffusion of knowledge. A theological school was founded at Alexandria in Egypt, where the celebrated Clemens formed an imperishable character, and greatly promoted

the increase of knowledge. In this school the learned and eloquent Origen lectured, and to this institution the African churches in early times owed their literary eminence. In the glorious reformation from popery, Luther, Melancthon, Calvin, Zuvinglius, Beza, and many others, held learning in high estimation. Luther and Melancthon, though pressed with numerous duties, yet devoted much of their time in the college of Wirtemberg. Calvin, though fervently engaged in the progress of the reformation, and officiating as a pastor of a numerous church, yet discharged the duties of Theological Professor in the seminary at Geneva, and was one of the most able writers of the age. An improper use of human acquirements has led some to denounce literature, as useless or pernicious; but such persons do not consider that the abuse of the best things is no argument against their worth. We cannot be insensible that the present state of the times calls for the exertions of all who are friendly to the spread of religious knowledge, and urgently presses the duty of liberally aiding in the good cause. New efforts are operating, and will probably effect a religious change among the nations. Persons of dissimilar views seem to forget their animosities, and combine to spread religious knowledge. The charities of many are concentrated in Bible Societies, which have mysteriously risen with the aid of princely power and liberality, and present the most formidable arrangement of the holy warfare that the world ever beheld. What will be the ultimate issue of these unparalleled efforts we cannot precisely define.—But shall we be indifferent in such a crisis? or, what is worse, shall we withhold our liberality? Can we refuse to assist our young brethren who give evidence that they are called to preach the gospel, but are struggling under poverty and frowns, to surmount the obstacles to their necessary education? Let us consider our responsibility in this age of inquiry, to diffuse correct knowledge, to extirpate error, and benefit the world. Think for a moment on the miseries of those countries where the faint traces of religion are debased by all the terrors of superstition, or the licentiousness of idolatry. View the moral feelings of our fellow creatures, sinking under the dominion of imposture, and sacrificed to the purposes of priestcraft and delusion. Surely there is much

to be done, and a review of the vast mixture of error, and the dreary face of the heathen world, should be no discouragement to our exertions. There are many encouraging circumstances to excite our generous efforts. It appears that the light of salvation is preparing to rise over a darkened world. Doubtless the time is hastening when millions who are divided by seas, and separated by languages, will unite in one common sentiment of praise.

We live, dear brethren, in an age of great events. Different scenes have passed before us in rapid succession. Since the indefatigable Carey arose with this maxim, "Attempt great things, expect great things," the saying has been verified beyond human calculations. The religious world is re-invigorated, thousands have emerged from indifference, and we may expect to see great things hereafter.

By the intelligence recently received from various quarters, it seems that the predicted period is come, when many shall run to and fro, and knowledge be increased. According to the last Report of the Baptist convention, ten thousand have been added to the Baptist churches in the United States the past year. Should one out of a hundred be called to preach the gospel, it would take \$15,000 a year to defray the expenses of their education; which sum, if proportioned among the churches, would give a tax of about eight cents a year upon each member. A small retrenchment of needless expenses would amply suffice.

But while we advocate the advantages of learning, let us not be insensible to the importance of guarding the rising genius against extravagances which disgrace the christian name. Learning and humility adorn human nature. Piety, extensive knowledge, and zeal to do good, are laudable; while pride, self-importance and illiberal disdain, are debasing and are doubly mischievous, when pointed by education.—In a seminary where none are patronized but pious and promising youth, who profess to be called to preach the gospel, there is less danger of misapplying our endeavours to promote literature, than in a promiscuous school. While we therefore solicit the aid, we wish to excite the vigilance of the churches to guard against the errors, which corrupt the minds of youth, empoison and debase society. May the great Head of the

Church raise up suitable candidates, and direct in all our measures to promote the interests of Zion, which is the sincere desire of your brethren in gospel affection.

Signed, W. BATCHELDER,
Secretary.

N. B. The Executive Committee of the Boston Association have appointed a sub-committee to meet with a Committee from the Education Society of the Warren Association, to deliberate upon the propriety of co-operating, to concentrate our efforts to promote the great object of educating pious young men to preach the gospel.

THE INFLUENCE OF THE BIBLE.

From the Religious Remembrancer.

Mr. Scott,
Believing that the following communication will be interesting, not only to yourself, but to all who admire the character of the Emperor of Russia, I beg leave to request a place for it in your interesting "Remembrancer." It was communicated by the Rev Mr. Paterson, to a preacher belonging to the society of *Friends* in London, and by him related to the person from whose letter I now copy the intelligence.

A. M. M.

"For many years a great friendship subsisted between the Emperor of Russia and Prince Galitzin. It is said they had been unbelievers. It is, however, beyond a doubt, that they were both opposed to the influence of vital religion, as may be observed from the following relation.

"The office of "Minister of religion" being vacant, the Emperor was desirous of disposing of it to an individual whom he esteemed; but understanding that he was from principle attached to the BIBLE, he altered his intention, and, with some difficulty, prevailed upon the prince to accept the situation. The Prince very early felt himself in an awkward predicament, not knowing how to discharge, with propriety, the duties which now devolved on him. He therefore applied to the bishop of the diocese, and asked his advice how he should proceed in his arduous undertaking. The bishop referred him to a certain book, where he said he would find every necessary instruc-

tion, and which he entreated him to study, observing "if he faithfully did so, he would find no difficulty in rightly proceeding in his new situation." This book was the BIBLE. To this he made some opposition, but in a short time he secretly obtained a Bible; read it with much attention; and the more he read, the more his understanding became enlightened, and his mind satisfied. This was a short period previous to the entrance of the French army into Russia. When the account of that event reached Petersburg, the Russian Court were in great alarm. Every one appeared to carry terror in his countenance. Prince Galitzin alone seemed calm and composed. This circumstance caused universal surprise. Knowing the sincere attachment which subsisted between the Emperor and himself, the former had noticed it, and could hardly suppose that any person could be thus tranquil under circumstances which seemed to threaten ruin to the Russian nation. Neither would he believe his friend was a traitor, or insensible to the present difficulties. The Emperor one day called on the Prince and asked him 'how it was that he was so composed while every one else was in dismay?' To which he replied, that he had of late read the Scriptures, and that they had fortified his mind against every danger, and given him a firm trust in divine help and protection. The Bible lying on the table, he urged the Emperor's perusal of it, believing if he did it would have the same calming influence on his mind. At these remarks the Emperor appeared displeased, and, with some violence, pushed the Bible from him, it fell open on the floor. The Prince took it up, and entreated the Emperor to let him read the part which then was open. At length he consented. It was the 91st Psalm. The Emperor was much struck with its appropriate and consoling language.

"When the Russian army was about to depart from Petersburg, to meet Bonaparte, the Emperor and officers went to Church, as is the usual custom, previous to an army's going on an expedition. The Emperor was greatly astonished when that part of the service of the Greek Church was read (which was a portion of the Scriptures) which contained the 91st Psalm. He apprehended that Prince Galitzin (who was with him) had desired this, and, on ques-

tioning him, he declared that he "had not seen the person who had read the service, nor had he directly or indirectly any communication with him since the conversation they had together about the Scriptures."

"The Emperor now became, in some measure, sensible of the value of the Scriptures, and while in the camp with his army, he sent for a chaplain of one of the regiments to read to him. His surprise may be readily imagined when the chaplain commenced reading the *same Psalm*. He immediately asked him "who told him to read that particular Psalm?" To which he replied, "God;" for on being informed on what account the Emperor had sent for him, he had most earnestly implored divine direction in selecting such a portion as would benefit the Emperor; and that it was from a divine impulse he had selected that part. The Emperor now became more and more delighted with the Bible, and his subsequent conduct proves the influence its sacred truths had on his mind."

From a late London paper.

UKASE—*Addressed to the Legislative Synod at Moscow, by ALEXANDER, Emperor of Russia. Dated from Moscow, October 27, 1817.*

"During my late travels through the Provinces, I was obliged, to my

no small regret, to listen to speeches pronounced by certain of the clergy in different parts, which contained unbecoming praises of me—praises which can only be ascribed unto God: And as I am convinced in the depth of my heart of the Christian truth, that every blessing floweth unto us through our Lord and Saviour Jesus Christ alone, and that every man, be he whom he may, without Christ, is full only of evil, therefore to ascribe unto me the glory of deeds, in which the hand of God hath been so evidently manifested before the whole world, is to give unto men that glory which belongeth unto Almighty God alone.

"I account it my duty, therefore, to forbid all such unbecoming expressions of praise, and recommend to the Holy Synod to give instructions to all the Diocesan Bishops, that they themselves, and the Clergy under them, may, on similar occasions, in future, refrain from all such expressions of praise, so disagreeable to my ears; and that they may render unto the Lord of Hosts alone, thanksgivings for the blessings bestowed upon us, and pray for the out-pouring of His Grace upon all of us; conforming themselves in this matter to the words of Sacred Writ, which requires us to render to the King Eternal, Immortal, Invisible, the only wise God, honour and glory for ever and ever."

"ALEXANDER."

Obituary.

To the Editors.

Sirs,

As the ears of the community are ever open to the last accents of an expiring fellow creature, and as a voice thus sounding, as it were, from the grave, may make a serious and lasting impression on the heart of some candidate for immortality; no apology is necessary for offering to their attention, through the medium of your Magazine, the following fact, which occurred within my knowledge. While discharging the duties of the Gospel ministry, I was requested to visit a young lady, Miss. I—E—, who was in a rapid decline. I hastened to this bed of affliction, to administer those consolations which, at such a time, the Gospel of Christ only can impart. When I entered the room I found her in the last stage of a consumption, pale, and emaciated. I commenced

religious conversation, which she readily embraced, informing me, that a few days previous the Lord had removed her fears, by giving her some tender testimony of his pardoning mercy. And ever since, she had enjoyed the fullest confidence of a happy immortality.

While discoursing of gospel truths and heavenly things, particularly of the love of God and compassion of the Saviour towards guilty man, she appeared animated above expression; but not boisterous. Her eyes sparkling with joy, indicated a soul too full of divine life and vigor, too big with heavenly love, to be long imprisoned by her feeble clay. She would often profess to surrounding friends a readiness and willingness to die, exhorting them to meet her in heaven. Beholding her affectionate father near her bed, bath-

ed in tears, she asked him, What o'clock? Being answered, 20 minutes past seven, she observed, 'by eight I hope to be with my blessed Jesus.' Then folding her hands together, exclaimed, 'O death! where is thy sting? O grave! where is thy victory?' As she drew near her end, she said to a friend who approached her bed, 'Jesus can make a dying bed, feel soft as downy pillows are.' Being at length seized with severe spasmodic fits, in their interim she was heard to say, 'The pains of death are hard, but thanks be to God who giveth me the victory.' When asked how she was? replied, "weak in body, but strong in faith." Her fingers now became black with stagnant blood, intimating an immediate dissolution. Raising her hands, she viewed them with a smile; then with an elevated and audible voice exclaimed, "my soul is full of glory," and instantly expired.

This is one example among several

of faith triumphing over death, with which the Lord has recently favoured us in this and an adjacent county. What an interesting spectacle! To see the young, the timid female, supported by the gospel of Christ, manifesting a degree of fortitude and real magnanimity in the face of death, which the proudest infidel never did and never can exhibit.

Two or three weeks elapsed from her conversion to her death, during which period, no shadow of doubt seemed to obscure for a moment her title to a heavenly inheritance. But every day brought with it some fresh testimonial of a Saviour's love. The frosty formalist may perhaps stamp this enthusiasm. May I be thus enthusiastic in my expiring moments. "Let me die the death of the righteous, and let my last end be like his."

Yours, in him who died, but lives forevermore.

PHILANTHROPOS.

Virginia, Jan. 7, 1818.

Ordination.

Nov. 5, 1817, Brother John S. Carter was ordained to the work of an Evangelist in Westport, N. Y. at the request of the Baptist Church in that place with whom he has been some time labouring. Elder Abel Woods, of Addison, Vt. made the introductory prayer, and delivered a very pathetic and appropriate discourse, from 2 Cor. iv. 7. The ordaining prayer was offered by Elder Churchill of Elizabethtown, N. Y. The charge was given by Elder Eli Stone of Jay, N. Y. and the right hand of fellowship by Elder Henry Chamberlain of Brideport, Vt. The concluding prayer was

made by Elder Jeremy H. Dwyer, of Paxton, Vt. All the exercises were performed in a solemn and impressive manner; and were joyfully witnessed by a numerous and deeply affected audience. About two years since, this church was favoured with a glorious revival of religion, when about ninety were added to it. Under the ministry of our Brother Carter, a reformation is again commencing, and numbers are hopefully turned to the Lord. May it increase and spread, till the whole earth shall be filled with the knowledge and glory of God."

LITERARY INSTITUTION.

We learn that the Trustees of the Literary and Theological Institution of Maine, unanimously elected the Rev. Jeremiah Chaplin of Danvers, (Mass.) Professor of Theology, and the Rev. Ira Chase of Westford, Vt. Professor of Languages at their meeting on the 25th ultimo. It is understood that Messrs. Chaplin and Chase, if they accept of their appointment, will perform all the duties of the institution until other officers are appointed; and commence their in-

structions in the month of May next. The Trustees have located the Institution at Waterville, a beautiful village at the head of navigation on the Kennebeck river, where it is expected a commodious building will be erected without delay. The inhabitants of Maine, we learn, are highly gratified at the prospect of seeing another nursery of science established in the midst of them for the benefit of their children and their children's children.

Amount received by the Treasurer of the Baptist Board of Foreign Missions.

1817. Dec. 24.—From the Boston Baptist Foreign Mission Society, 500,00

1818. Feb. 17. Rev. Jesse Mercer, Powelson, Hancock Co. Georgia, 143,00

Poetry.

THE PARTING SCENE.

Lines written on the sailing of Messrs. Wheelock and Colman for India, from Boston, Nov. 16, 1817.

<p>1 See that ship her sails now bending, Destin'd far to Indian seas ; See her canvass, wide extending, Catch the ling'ring wish'd for breeze ; Richly freighted With Ambassadors of peace.</p> <p>2 See the solemn crowd assembling, Anxious each the scene to view ; Some are weeping, others trembling, While a mother* presses through, And with anguish, Bids her <i>only son</i> adieu.</p> <p>3 See a father's† heart dissolving, While he gazes on his Son ; Ev'ry tender thought revolving, Turns away and weeps alone ; Softly saying, "Father, let thy will be done."</p> <p>4 See a scene no less distressing, When a mother's‡ anguish'd heart, Fondly to her bosom pressing, Cries, "my son ! and must we part ? O my Saviour ! Ever keep him near thy heart."</p> <p>5 See that youth with arms entwining, Hanging on her brother's breast ; Tears, and grief, and love combining, Still she cries, though much distress'd, "Go, my brother ! Go ! and make the Burman's blest."</p> <p>6 Sisters§ too, with fond embraces, Stand o'erwhelm'd upon the shore ; Gazing on each other's faces, Weeping, part to meet no more ! Griev'd and pensive, God's mysterious ways adore.</p>	<p>7 While the crowd were silent standing, Solemn prayer devoutly flow'd ; Clouds of incense like, ascending Up before the throne of God, For our brethren, While they're sailing o'er the flood.</p> <p>8 Go, ye heralds of salvation, Go, proclaim "redeeming blood ;" Publish to that barb'rous nation, Peace and pardon from our God ; Tell the Heathens None but CHRIST can do them good.</p> <p>9 While the gospel trump you're sound- May the SPIRIT seal the word ; [ing, And thro' sov'reign grace abounding, BURMANS bow and own the Lord ; Gaudma¶ leaving, God alone shall be ador'd.</p> <p>10 Distant tho' our souls are bending, Still our hearts are warm and true ; In our prayers to heav'n ascending Brethren, we'll remember you : Heav'n preserve you, Safely all your journey through.</p> <p>11 When your mission here is finished, And your work on earth is done ; May your souls by grace replenis'd, Find acceptance through the Son, Thence admitted, Dwell forever near his throne.</p> <p>12 Loud hosannas now resounding, Make the heav'nly arches ring ; Grace to sinful men abounding, Ransom'd millions sweetly sing, While with rapture, All adore their heav'nly King.</p>
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Boston Jan. 1818.

* Mrs. Colman. † Mr. Wheelock. ‡ Mrs. Wheelock.

|| Miss Wheelock. § Sisters of the Missionaries' wives.

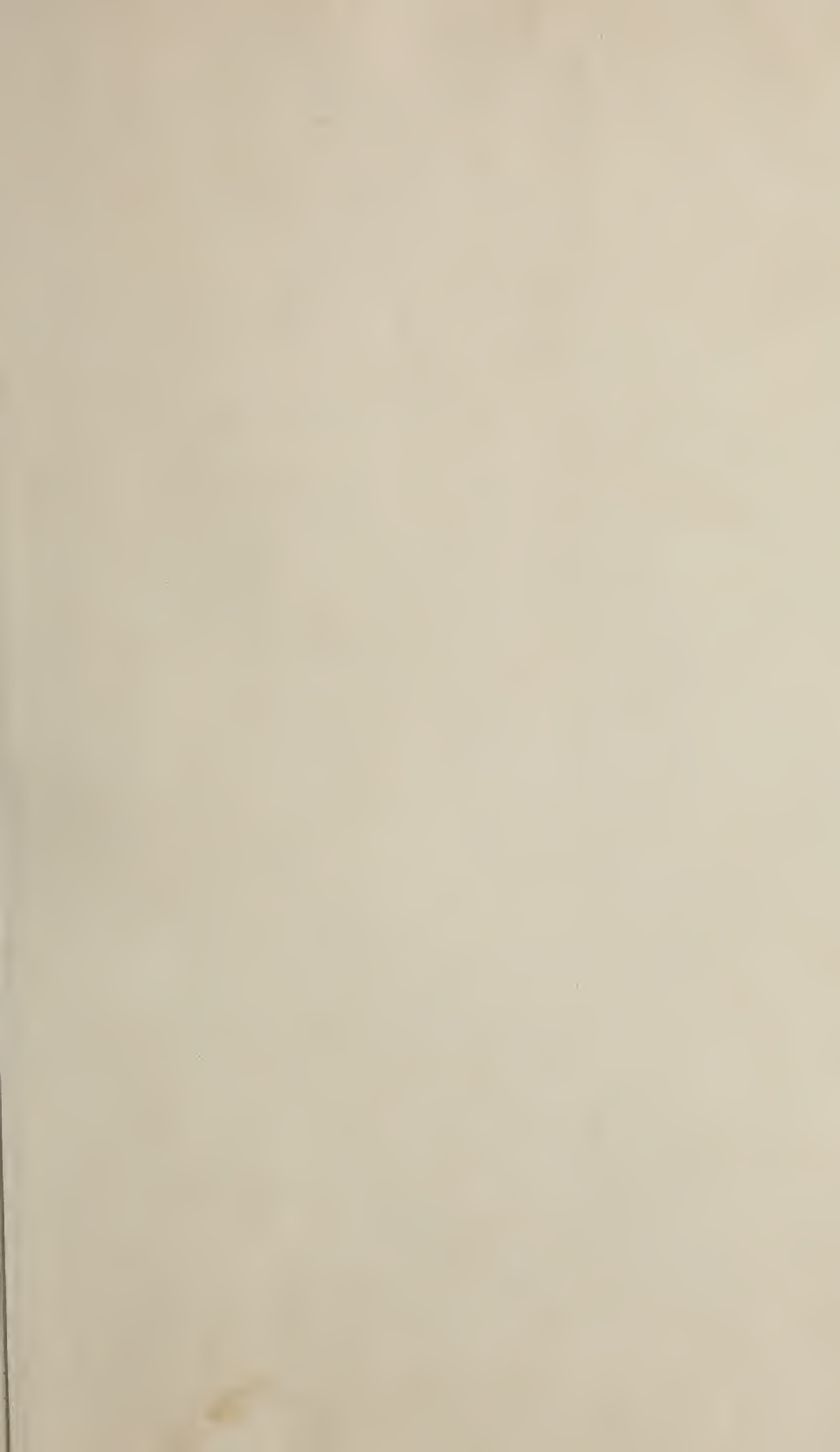
¶ The name of the Burman idol.

TO CORRESPONDENTS.

Want of room obliges us to omit several articles intended for this number.
Gaius on prayer has been received.

A correspondent wishes to suggest "to our churches the propriety of procur-
ing suitable Baptizing Gowns, that the ordinance of Baptism may be performed
among them with all possible decency and order."

We shall be happy to receive frequent communications from *Theophilus*, and
Philanthropos. Our correspondents generally will accept our thanks for the
encouragement they have given us.





Good things.

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